THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"There is no action so slight, nor so mean, but it may be done to a great purpose, and ennobled therefore; nor is any purpose so great but that slight actions might help it, and may be so done as to help it much, most especially that chief of all purposes, the pleasing of God."—J. RUSKIN.

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REMARKS ON FAITH.

THIS principle of the gospel has been treated upon by so many of the leading elders of this Church, that it seems proper to offer an apology to the readers of the *Star* for occupying their attention at present with additional remarks on this familiar subject. It is not expected that anything new can be added to the teachings of the able writers who have preceded us in this field, yet it is a fact that accessions to the Church membership are being made continually, and there are many investigators of "Mormon" principles now who have never seen or read what has heretofore been published in our periodicals on this vital matter. It is people who belong to these classes whose attention we are now more particularly desirous of engaging.

In years that are past it was a common opinion among sectarian Christians, in whose society the youthful days of the writer were passed, that belief and faith are equivalent terms—the latter being merely an intense form of the first, and sufficiently stimulating to exert an influence for good over our actions and lives. This view is faulty, because it does not by any means go far enough to give one a fairly comprehensive understanding of what faith really is. Belief certainly exists wherever faith is exercised, and may be said to be its foundation, but there is another element inseparably associated with belief to constitute faith—a principle which makes

it a living power, and in general a blessing to its possessor. The presence of this second element is non-essential in mere belief, no matter to what degree of strength it is exercised. Belief, in a sense, can exist alone, faith is a compound under all circumstances, and its constituents are belief and hope. Indeed, instead of confounding the terms belief and faith as equivalent in signification, it would be better for us, if we must have a synonym for faith, to follow the example of the Apostle Paul and make faith and hope practically identical in meaning. In Rom. 8:24, he says that we are saved by *hope*, yet in many other passages of scripture, *faith* is said to be the saving principle so far as human efforts enter into the case. He has thus left on record the fact that in his logical mind these two terms can be made interchangeable in Christian theology. This substitution of "hope" as the synonym of "faith" instead of "belief" is warranted on the ground that hope necessarily includes belief, while on the other hand we believe many things with which our hopes are in no way concerned. Again, in Heb. 11:1, this same apostle states, when giving a formal definition of faith, that it is the assurance—confidence of a realization—of things "hoped for," thus, in a manner, different from that observed in the first instance, showing us that hope is an essential element of faith. The Book of Mormon is very definite also respecting this question, and teaches that faith and hope can not exist independently of each other, Book of Moroni, 7:42.

It is proper to add here that our hopes are strong or weak to the same degree that we *expect* to realize the things "hoped for," and consequently our faith may be guaged by the same standard—by our "expectations."

No one should conclude from these last remarks that, if they are true, the hopes or expectations of people indiscriminately ought to be realized, since the scriptures declare that according to a person's faith so shall events transpire. Respecting this phase of the case it is now merely observed that the Almighty has never placed Himself under any obligation to bring to pass all things which are made the objects upon which human faith rests, and this point shall receive more particular attention in due time before closing.

The distinction already noticed as existing between belief and faith is not the only one that should claim our attention; for the former may be, and often is, associated with the strongest kind of fear, as in the case of the devils who, according to the testimony of the Savior believe God's word, yet tremble when they think how it affects them; nor is the case materially different with unrepentant sinners in general. They believe the Scriptures; but like Felix of old they tremble as they are reasoned with respecting righteousness, temperance and a judgment to come, and when, on such occasions, the Spirit of God drives the truth home to their hearts, their understanding is quickened to a clear perception of their lost condition. In faith, however, this element of fear is

lacking—we dare not say wholly lacking in all cases, for by far too often even in the hearts of the saints, fears manifest their presence to a greater or less extent. Yet no one can fail to perceive that hope and fear can have no common or equal standing in faith. They are antagonistic principles, and the mastery must belong to the one or to the other. There is a battle royal between them just as there is between good and evil, between heaven and hell. If the heart is full of hope, fear has fled. If fear dominates our souls, there can be no real faith since there can be no real hope under such conditions. From these reflections, which are evidently founded in truth, it is apparent that there is a second key put into our hands by which the *strength* of faith—we do not say *quality*, or that property in it which God specially acknowledges and blesses—may be measured. We can test it by the vigor of our hopes on the one hand, or guage it on the other by the power or weakness of our fears. When faith (hope) is exercised without a trace of fear or doubt in the heart, it is a perfect faith; but as already observed belief may be entertained—may be perfect even—when held in conjunction with an overwhelming fear.

Again, respecting belief and faith as possessed by mankind in general, they are distinguished from each other when time enters into the question, for the fields then occupied by them respectively are not always identical. Faith is never concerned with events that are past; while belief takes within its purview those that belong to days of old or to the future indifferently. This distinction arises from the fact that faith is occupied with things "hoped for," and hope and expectation can have reference to the future only. We "believe" the records of past history, but have no hope respecting the events which, for instance, occurred in our lives during childhood. We do not "hope" that we were born of English parents, nor that we escaped the perils of infantile diseases in our early years; but we can and do hope, as a rule, that our future days may be lengthened and abound in blessings. Belief may also be directed to the future, but as soon as it clothes itself with the mantle of hope, it becomes faith. Coming, now, to the consideration of Christian faith more particularly, which doubtless was the kind that St. Paul had in view when he defined it as the assurance of things "hoped for," such a faith can be exercised unquestionably only in respect to those things for which a child of God can lawfully hope. Whatever a disciple of Christ, following His divine example, can righteously labor to accomplish, and expect God to bless, and such things only, are proper subjects of Christian faith. There is one great distinguishment which relates to the "scope" of operation open to the faith of the saint and to that of the non-Christian respectively (and in this connection mere belief may again be taken into the account). The faith of those who have not complied with gospel requirements may be, and often is, firmly fixed upon what is evil in itself, but the faith

of the saint is restricted in its operation to what concerns the glory of God, the salvation of the soul, and the good of mankind, as these matters are viewed from the gospel standpoint. The Book of Mormon especially points out to the saints one great object upon which it is proper to fix their hopes, which is, that they shall be raised to life eternal through the atonement of Christ, and by the power of His resurrection, because of the faith that is in them. They trust Him implicitly for eternal life, and for their welfare throughout eternity. When they have arrived at this stage in their Christian experience, it is not very difficult for them to trust Him for their well-being during that brief period of their existence which they pass upon this earth in their mortal state. They rest peacefully in the calm assurance that as God will not fail them in and for eternity, He will also care for them in time, and every manifestation of His providence over them in time, serves to strengthen their confidence respecting the blessedness of their condition in eternity, and so everything works together for good to those who love God and manifest it by their faith.

Let us now briefly look at the blessedness of the individual who possesses a faith of the kind in view. Because of the total or general banishment of fear from his heart and mind through the exercise of an inspiring hope, we find in him a righteous boldness (not bravado) and confidence of the highest order. He knows that he is under the protecting care of God, and that all things which befall him, when in the line of duty, are appointed for his good; and from this consciousness a courage which nothing can daunt sustains him. With faith and hope in the heart, his spirit is at rest; turmoil of soul has ceased, and excitement dies away. while a calmness and serenity of mind occupy their place. Since this condition of life is highly conducive to physical well-being, there is health in Christian faith and lots of it. The blood feels the stimulating influence of hope, satisfaction and rejoicing which attend upon faith of this character, and it goes bounding in vigorous currents throughout the whole body, diffusing life and health in every part. This picture is not overdrawn. It falls short of what any competent physician will tell us is the natural result of filling the heart with hope—the synonym of faith—and of relieving the mind of anxious care. It is a condition of life, too, which is realized in many a home of the saints, and ought to be found in all of them. For logical reasons the life of a true saint of God is the highest type of ideal, human existence. Wealth cannot buy the virtues of his faith, nor science find a substitute. It can have no effect on himself or on society which is not beneficial and ennobling. The wisdom of the Almighty in making it one of the fundamental principles in His work for human regeneration and explanation, is clear as the light of the noon-day sun. It is the potent factor that banishes from the heart every feeling that frets the soul or shrouds the mind in gloom, and so let God be

thanked that faith or hope is made an essential feature of the life of His children.

A digression is here made to record the remarkable change respecting this principle which has occurred in the writer's views since he was first admitted to fellowship in the so-called "Mormon" Church. Previous to that event no satisfactory reason could be assigned why faith was made a part of the Gospel plan. Now it is perceived that logically this principle could not be excluded; and it is with pleasure that credit is given for our present general understanding of this subject to the Lectures on Faith published in the first portion of the Doctrine and Covenants of this Church. The treatment of this difficult subject is so plain, convincing, logical and comprehensive—so far superior in these respects to anything which we have ever heard from sectarian sources, that no doubt remains that they were written under the inspiration of the Holy Spirit.

To the reasons already given why faith is made a part of the Gospel plan, some additional ones are to be considered. They are set forth in the Lectures just mentioned. In the first one we are shown plainly that faith is the moving cause of action in mankind whether we view the case in its temporal or in its spiritual aspect. Thus, to illustrate this truth, if we did not have faith, or hope, that we would reap a harvest, we would not sow; and following out this line of argument to its legitimate conclusion, it is evident that all our temporal comforts and blessings—our food, raiment, and all other material possessions are enjoyed because of the faith which moved us to labor for their acquirement. Every particle of knowledge which we store in our minds, every advance in science, every new invention, is owing to the faith which we or others have possessed that these things could be attained, or accomplished. If this principle should die out from the hearts of all our race, human activities would at once cease; and in a brief period, measured by hours, mankind would perish from the earth. It is vital to the existence of life, and is born with it; for we do not teach it to our children in their infantile days, yet their actions even in extreme youth manifest its presence in their minds. Physical and mental activities being due to faith, there is no necessity to waste time in showing that our spiritual blessings are also obtained, if at all, by faith. No other means for securing them are provided.

But not only is faith, according to Joseph Smith's teachings, the moving cause of *action* in man, but it is likewise the principle of *power* in all intelligent beings. It was by faith that God created the worlds. The ancient worthies of Old Testament times performed their mighty works by faith, as the Apostle Paul declares. Christ plainly showed that faith is the principle of power, when He told His disciples that the reason they could not cast out a certain evil spirit, was because of their lack of faith. Again He

taught that if His children could exercise a faith like that which resides in a grain of mustard seed, they could remove mountains by it, and throughout the scriptures it is noticeable that the sick were healed and the deformed made whole according to the degree of faith manifested; and on some occasions not many mighty works could be done because faith was lacking. Illustrations of this character ought to convince us that the source of power, while ultimately residing in God, is delegated to us for use according to our faith; but the lesson is one which we will not learn. We are so earthly that we refer our individual powers, physically manifested, to our material frames, though we well know that they will rot and crumble to dust as soon as the spirit withdraws its sustaining power. If we turn our thoughts within ourselves, we find that the physical body, if conditions are normal, is under the dominion of the spirit. As the mind directs, so the material members respond, and perform the required duty. In every voluntary movement of the body there is first a communication made by the mind to the physical organs commanding them to do certain things according to the will of the individual. The question of how this communication is made is not material for present purposes; for we see that the element of faith is bound to enter into the operation.

If the mind or spirit did not believe and have faith that the organs of the body could and would obey its commands, none would be issued, and hence not a member of the physical frame would ever move unless extraneous forces were employed. Science teaches that the force applied to the bodily organs in all voluntary movements is the *will* of the individual, or, we might just as well say at once, his *faith*; for the term "will" as thus used means the command or the decree of the mind, and these necessarily involve belief, desire, hope, expectation and every element of faith; yet "will," in some respects, is a more acceptable term at present than "faith"; for the scientific teachings respecting the manner in which "will" works, show just how "faith" works also, and so there is nothing left for us to do but to record the fact that that faith which is the especial gift of God, works, like "will," by the issuance of commands or decrees. When "Mental Philosophy" is placed upon a different basis from that now occupied by it respecting the operations of the "will" upon the organs of the body, it will be time for the "Mormons" to revise the teachings of Joseph Smith respecting the manner by which faith in its highest manifestations performs its works also; but not till then. The worlds were formed by faith, but the several steps were accomplished according to the spoken word of the Almighty as the record in Genesis shows. Christ spoke the command which raised Lazarus from the dead, and according to His word of mouth other mighty miracles were performed. The verbal expression of a command is not essential in all instances where faith works; for the *will* does

not speak in such terms as mankind employs, yet in some manner an impression of what the will demands, is made, and the organs respond accordingly; but where the faculty of speech is enjoyed, it seems that God requires the expression of a command before the power of a godly faith can be exercised in its higher manifestations, and it may be that the spoken word or command is looked upon by Him as a test of the faith of him who speaks.

(To be continued.)

A FEW TRUTHS.

"THE whole world was against them (Christ and His disciples) then; it professes to be with them now, though everyone can see that the Christ ideal is still ignored or misunderstood in the relations of man and men. If you would be true to Christ to-day, you will have to walk with him on the heaving waters of human prejudice, misunderstanding and even hate."

Speaking of the Gospel of Christ: "Somehow we have managed to turn things the other way round; few of us have faith enough to walk on the water with Jesus, but we are ready enough to give Him lip-homage and acclaim Him our benefactor."

"That Gospel is not, and never was, the offer of a salvation obtainable by relying on the merits of Jesus for the world to come, while taking things as easily as possible in this."

The above statements were made in a recent sermon by the Rev. R. J. Campbell of London, and they ought to sound pleasant to the ears of all Latter-day Saints.

I think that no people on the face of the earth understand more the difficulties in endeavoring to live up to the Christ ideal, than the saints. For eighty years they have been the subject of hatred and malice by the unenlightened and much misguided people of the world. Their sufferings and privations have been almost incalculable, and only through their indomitable faith in the living God were they enabled to endure.

"Which of the prophets have not your fathers persecuted?" was the question with which Stephen cut the hearts of his accusers, and the same could be asked to-day. As with the ancient prophets so with Christ and His disciples, and so again with the present day adherents of the gospel of salvation. As our Master and Savior foretold, (Matt. 10: 22), it has come to pass. We are beneath a cloud of misrepresentation and prejudice, but our hearts are glad and our testimonies as staunch as ever. We have heard the voice of the prophet and obeyed the will of our Father and with His help we hope to endure all things to the end.

"These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical." (Doc. and Cov. 76: 70.)—B. ATKINSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 19, 1910.

ROOSEVELT ON ANCIENT AND MODERN CIVILIZATION.

THEODORE ROOSEVELT, ex-President of the United States, has been making a triumphal march through the chief cities of Europe since he left the wilds of Africa, where he accomplished great feats in field and forest and jungle. He is a man of mark. He figures in the front wherever he moves. In politics, in statesmanship, in literature, in executive skill, as well as in horsemanship, in military movements, in common sports, and in extraordinary adventures. His success as a mighty hunter has given him as wide a fame as have his strokes of policy at the head of the greatest Republic on earth. And now he stands out in the light before assemblies of the mighty in learning, in philosophy, in science, and in the circles of royalty.

He always has something to say and says it forcibly and well. There is food for thought in his speeches, and they are received with loud acclaim and much appreciation. His good sense is perceived and his frank manners are admired, because they are unaffected and his words are sincere. One of the notable addresses he has recently delivered was that at Berlin University, on Wednesday, May 11th, in the presence of the Emperor and Empress, and the princes and princesses of Germany then in Berlin, his subject being, "The World Movement."

The speaker traced the progress of civilization from early times, through the Jew, the Greek and the Roman; showed the causes of the fall, or decay, of former civilizations and pointed out the weakness to be found in the civilization of the present. He argued that those ancient civilizations made their progress in certain localities, but the movement of to-day is becoming world-wide. It is a general growth and expansion, and is not confined to one or two advanced nations, but is literally "a world movement" which is growing ever more rapid and is ever reaching into new fields. He raised the question whether the immense increase in the area of civilized influence to-day, the multitudinous variety of its activities, the wonderful rapidity in the velocity of this movement, are to mean merely that the crash will be all the more complete and terrible when it comes. The old civilizations went

to their doom, but he believed that there was no necessity for this in the present instance, and said "We shall not go down in ruin unless we deserve and earn our end." He believed that the world was growing better instead of worse, but saw some dangers which he endeavored to indicate. He said: "One of the prime dangers of civilization has always been its tendency to cause the loss of the virile, fighting virtues of the fighting edge. When men get too comfortable, and live too luxurious lives, there is always danger lest the softness eat like an acid into their manliness of fibre."

To secure stability and success, he considered that we need first of all, and most important of all, "the qualities which stand at the base of individual, of family life, the fundamental and essential qualities—the homely, everyday, all-important virtues." Mr. Roosevelt went on to reason in this wise: "If the average man will not work, if he has not in him the will and the power to be a good husband and father; if the average woman is not a good housewife, a good mother of many healthy children; then the state will topple, will go down no matter what may be its brilliance of artistic development or material achievement." But these, he contended, were not enough; there must be also the power of organization, of working in common for a common end and a high and fine religious spirit. He said: "It is no impossible dream to build up a civilization in which morality. ethical development, and a true feeling of brotherhood should all alike be divorced from false sentimentality and from the rancorous and evil passions which, curiously enough, so often accompany professions of sentimental attachment to the rights of man; in which a high material development in the things of the body shall be achieved without subordination of the things of the soul; in which there shall be a genuine desire for peace and justice without loss of those virile qualities without which no love of peace or justice shall avail any race."

These sentiments should be endorsed by all lovers of the human race and believers in the ultimate destiny of mankind, when the predictions of the seers and sages of old shall be fulfilled and the world be brought into union and harmony and subjection to the right, and the kingdom of God shall come and the will of God be done on earth as it is done in heaven. To the Latter-day Saints, these words of the great American are fraught with a meaning of a more practical character than that in which they will be popularly received. The principles on which the success of true civilization must be founded are incorporated in that which is commonly called "Mormonism." It is a practical religion. It is for the body as well as the spirit of man. It is for this world as a precursor of that which is to come. It combines the physical and the spiritual, the things of the body as well as the things of the soul. It aims at the establishment of a perfect order of govern-

ment in which the will of God will be adopted as the will of the people, *vox Dei* becoming *vox populi* in the full sense of the term.

It is beginning at the foundation by inculcating the "fundamental and essential qualities—the homely, everyday, all-important virtues," each man becoming a good husband and father, each woman a good housewife and mother of healthy children; both men and women, while aiming at reasonable prosperity in worldly things, reaching up to a higher power for inspiration in eternal things. Added to this, the power and spirit of organization, of working in common for a common end, plodding on everyday faithfully, honestly, industriously, but seeking the general welfare and the establishment of a system which shall develop into a world-wide movement for the temporal and spiritual redemption of the human family.

This is not generally understood, or to any extent believed, but it is a fact nevertheless, and there is a power in this system called "Mormonism" which cannot be crushed out nor trodden under foot, but which will go on gradually until victorious in the establishment of the grandest government this world has ever seen. Unwittingly, Mr. Roosevelt was putting into his vigorous sentences—claiming the attention of crowned heads and scientific brains—some of the great truths which the "Mormon" people are living and laboring to establish in theory and in practice. And, he might have obtained from "Mormon" sources something which he did not attempt to touch upon in the wide range of his reflections upon the civilizations of the past. Though hailing from the great western hemisphere, he did not even allude to the civilizations which certainly existed and flourished upon that land centuries upon centuries ago, the remnants and relics of which are coming to light to the wonder and amazement of antiquarians and archæologists.

Whence came the races that built the temples and pyramids and wondrous structures, the ruins of which stare the traveler in the face in Central and South America? What was the cause of their decay? History is silent on these momentous questions, but the Book of Mormon gives the key to them all. The learned and worldly-wise of to-day sneer at the very suggestion, but the time will come when they will gladly turn to this wonderful record and obtain the light which now abides in the darkness but the darkness comprehendeth it not. The absence of any allusion to the ancient civilizations of America in the address now briefly touched upon has been noticed by the press, but, as is admitted, the speaker was tracing up the civilization of the present to the Roman, Grecian and Hebrew sources, without going farther into the realms of the past, and, therefore, he did not touch on the points now here presented.

These matters, however, are highly interesting to the Latter-day Saints. We can go farther back into the subject of the rise and

fall of empires and other governments, on both hemispheres, than is commonly reached, because we have revelations concerning them from a Divine source; and we can also look forward through the vista of the future more clearly and positively than others, for a similar cause. For the Lord has put forth His hand to set up His kingdom of the latter-days, and we know what His purposes are and that they will never fail.

C. W. P.

MINUTES OF THE BRISTOL CONFERENCE.

THE semi-annual Bristol conference was held Sunday, May 15th, 1910, at the Wolsley Hall, Redding Road, Bristol. President Charles W. Penrose of the European Mission, President Lorin A. Little and twenty-four traveling elders of the Bristol conference were in attendance.

The first meeting commenced at 10:40 a.m. by singing, "High on the mountain top." Prayer by Elder William H. Fowler. "We thank Thee, O God, for a Prophet," was then sung. The sacrament was administered by Elders Charles E. Price and William B. Pendry, and while the sacrament was being passed, "He died, the Great Redeemer died," was sung.

President Lorin A. Little welcomed all present and hoped they would all feel well paid for coming to hear the word of the Lord.

The statistical and labor report for the past six months was read. The authorities of the Church, general and local, were presented and unanimously sustained. President Lorin A. Little was released to return to Zion, and Elder J. F. Snedaker was proposed as his successor as president and sustained by unanimous vote. Elder J. F. Snedaker expressed his willingness to accept the position. Elder Maurice Cope was released to labor in the Leeds conference and Elder Charles E. Lofthouse to labor in the Liverpool conference.

President Little thanked the saints and elders for the hearty support they had given him while President of the conference. Elder Charles E. Lofthouse expressed himself as feeling well paid for his work in the conference, and bore a strong testimony of the work.

Elder Maurice Cope spoke of his appreciation in meeting again with the elders and saints. Said he knew there were inspired men, as of old, on the earth in this dispensation. Bore his testimony to the divinity of the great latter-day work.

The congregation sang, "There is Sunshine in my Soul."

President Charles W. Penrose said that he did not expect to meet in another conference in Bristol, but if he did not meet with the saints in Zion that in due time we would meet to part no more. Quoted "For in my Father's house there are many mansions," and said things that seem wonderful to us, such as the telephone,

wireless telegraphy, etc., were but mere drops of the shower to come, and that all these things were known of the Father from the beginning, and were precursors of further developments; showed that there were two roads for the people to follow—the downward and the upward, we cannot stand still. Exhorted those who had done anything wrong and those who have left undone anything they ought to have done, to repent at once. Instructed us to attend to all our duties, among which were to attend our Sabbath meetings and our fast meetings, pay our tithes and offerings, etc. Exhorted us to serve the Lord with all our mind, might and strength.

Choir sang an anthem, "Come let us worship." Benediction by Elder C. Ralph Howe.

The afternoon services commenced at 2:30 p.m. by singing, "Great is the Lord." Prayer by Elder George F. Price. Singing, "The Lord is my light."

Elder C. Ralph Howe spoke for a short time upon Church organization.

Elder George F. Price gave a report of the Ystrad branch, and bore a strong testimony of the gospel.

Elder Thomas D. Richards said he felt thankful for being counted worthy to hold the priesthood and labor as a missionary, and bore his testimony.

Elder Hyrum H. Salisbury reported the Cardiff branch, and added his testimony to the truth.

Sisters Alice and Mabel Jenkins sang a duet, "My Savior."

Elder Earl W. Williams bore his testimony to the truthfulness of the latter-day gospel.

President Penrose said that all men who were officiating in the name of the Father without having authority to do so, were taking His name in vain; showed the difference between the teachings of "Mormonism" and Christendom; testified that divine authority was upon the earth and had been sent from heaven, and that those who held it were not dependent upon the sayings of ancient Scripture, but their authority came straight from God. Read from the Doctrine and Covenants, section 132: 8, to show that only that which is from God will remain, while human institutions will perish.

The choir sang an anthem, "How Excellent." Benediction by President L. A. Little.

The evening meeting commenced at 6:35 by singing, "O My Father." Prayer by Elder R. J. Walker. Singing, "As the dew from heaven distilling."

President Little welcomed all to the meeting, and said he hoped they would feel well paid for coming. Spoke very forcibly upon repentance, comparing Bible and Book of Mormon teachings in regard to this; showed how willing God was to forgive, and exhorted all present to gain a testimony of the truth for themselves.

Elder J. H. Goddard spoke on the first principles, especially the ordinance of baptism, showing its essentiality: that it was for the remission of sins, and that it was not for children but for those who believe and repent, and touched on baptism for the dead.

President Lorin A. Little, Elders W. H. Fowler, R. D. Smnin and J. A. Beard sang a quartette, "See the mighty angel flying."

President C. W. Penrose discoursed on the continuation of life after the death of the body, the origin of man's spirit and of his body, the necessity of both in order to reach perfection. Touched on the cause of death and the reality of the resurrection. Commented on the Savior's promise to give "eternal life" to those who followed Him and showed the difference between that and mere eternal existence. Dwelt on the necessity of living by the principles of progress and improvement to prepare to dwell in the Divine presence. Baptism and other ordinances were but the beginnings not the entirety of the gospel, and that the judgment to come was as certain as death, and all would receive that which they merited "according to their works," but it was through Christ's atonement they would find access to the presence and glory of the Father. He bade the saints farewell, left them his blessing and bore a closing testimony to the Divine mission of the Prophet Joseph Smith.

Conference closed by the choir singing an anthem, "God reigneth." Benediction by Elder Charles E. Price.

All present expressed themselves as greatly enjoying the conference. It was a spiritual feast. Mr. Fred. Jenkins did his part well as organist.

On Saturday the 14th, President Penrose and President Little met with the elders in a Priesthood meeting, when the elders rendered their reports for the past six months. President Penrose gave us some timely instructions, and we all rejoice in having had the privilege of laboring under his direction.

J. Arthur Beard, Clerk of Conference.

FROM THE MISSION FIELD

Sunday School Children Give an Operetta.—On Saturday, April 7th, 1910, at 7:30, the pupils of the Hyde Sunday School (Manchester conference), under the direction of Sister Davis; presented very nicely before a filled house the operetta "Snow White" (or The Seven Dwarfs). The children all did very well. and many present expressed themselves as being highly pleased.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home May 14th, 1910, per s.s. *Megantic*: From Great Britain—Josiah H. Eardley, John M.

Bernhisel, Jr., Garland Pace, I. A. Packer, Leffel Bean, James M. Brady, Silas W. Mower. From Switzerland and Germany—J. S. Scoville. From Scandinavia—J. C. Hansen. With the company were forty-four emigrants, in charge of Elders Josiah H. Eardley, Isaac A. Packer, and J. S. Scoville. The following named missionaries have been honorably released and sailed for home May 17th, 1910, per s.s. *Zeeland*: From Great Britain—H. C. James, Eli A. Clayson, Charles T. Burton. From Switzerland and Germany—Albert Zollinger, John Schmutz. With the company were forty-five emigrants in charge of Elders Eli A. Clayson, John Schmutz, and H. C. James.

Baptisms.—On April 30th, 1910, two persons were baptised in the sea near Athens, Greece, and on May 2nd three more were baptised at the same place, all by Elder Loy Wood.

A baptismal service was held at Darlington Corporation Baths, (Newcastle conference), on Tuesday evening, May 10th, 1910, at which three candidates were baptised, Elder James W. Burt officiating.

Two baptisms were performed May 12th, 1910, at "Deseret," High Road, South Tottenham, London, Elder W. P. Monson performing the ceremony. Also one on May 1st, 1910, Elder Wilford J. Young officiating.

On Sunday, May 15th, 1910, a baptismal service was held at the Public Baths, Walsall (Birmingham conference). Three persons were baptized.

One person was baptised May 12th, 1910, in the river Mersey at Liverpool (Liverpool conference), Elder John T. Greene officiating.

Socials.—On Saturday evening, May 7th, 1910, we held a farewell social in Arcade Hall, Barnsley (Sheffield conference), in honor of President Josiah H. Eardley, Elders Silas W. Mower, Mark H. Sutton and Sister Laura Winder. A good program was rendered and all those present enjoyed themselves. Ex-president Eardley, President Samuel Cottam, Elders Mark H. Sutton and Silas W. Mower each addressed the saints and friends and thanked all those who had assisted them in any way in their missionary labors. Refreshments were served and a good sociable time was had by all. President Eardley, Elders Mower and Sutton, and Sister Winder have the sincere good wishes of the saints and friends in these branches. We wish them all a safe, speedy journey to Zion.

Thursday, May 5th, 1910, about one hundred saints and friends of the Hanley branch and Leek district (Birmingham conference) met in a very enjoyable social, in honor of Brother William Eardley and family, Sister Rose Eardley and Brother William Woolley, who will depart for Zion in the near future. There was the usual program, with an intermission of one hour, during which several interesting games were played, and refreshments

served. They were presented with a number of gifts as tokens of the esteem, love and respect of their many friends.

On Saturday afternoon, May 7th, 1910, a social gathering, under the direction of the superintendency of the Sunday School, was held in Cobden Hall, Peachy Street, Nottingham (Nottingham conference), when over sixty sat down to an enjoyable "tea." Provisions were provided by saints and friends. During the evening a program, which consisted of songs, recitations and a humorous dialogue, was rendered in a most pleasing manner. The Misses Hunter, Watson, Shepherd and Allen, four of the many strangers who were present, kindly contributed to the program. The proceeds, which amount to 30s., will be devoted to the Sunday School fund.

A farewell social was held in Blackheath branch (Birmingham conference), Wednesday, May 11th, 1910, in honor of Elders Scott B. Brown and E. C. Sutton, who are returning home. An enjoyable time was had by all present.

On May 14th, 1910, there was a successful social held in the Latter-day Saints' Chapel, Neville Street, Oldham (Manchester conference), in honor of Brother and Sister Mortimer, who leave Oldham for Zion on the 28th May, 1910. There were about seventy saints and friends present, and they spent a very enjoyable evening. The saints presented to the Mortimers a writing desk as a token of esteem.

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

LESSON XV.—PAUL'S SECOND MISSIONARY JOURNEY.

Text: Acts 17: 1-17.

I. THE ROUTE.

1. Cities passed on the way to Thessalonica.
2. Paul's missionary method.
3. Who believed his word?
4. Attitude of believers? (a) Of the unbelieving Jews?

II. PERSECUTIONS.

1. Jason delivered to the rulers. (a) Released on bail.
2. Paul and Silas hurried out of the city by night.
3. Missionary work at Berea. (a) Class of people at Berea.
4. Bitterness of Thessalonians extends to Berea. (a) Actions of those who came from Thessalonica to Berea to oppose Paul and Silas. (b) Paul is sent away.

III. AT ATHENS.

1. Paul sends for Silas and Timotheus.
2. Paul stirred up over the idolatry displayed at Athens. Taught the gospel daily.

LESSON XVI.—PAUL'S SECOND MISSIONARY JOURNEY—Continued.—At Athens.

Text: Acts 17: 16–31.

I. ATHENS.
1. Where situated.
2. A city of idols.
3. Paul's impressions.
4. Paul in the synagogues.

II. TWO SCHOOLS OF PHILOSOPHERS.
1. Epicureans. "A well known school of atheistic materialists who taught that pleasure was the chief end of human existence.
2. Stoics. "A celebrated school of severe and lofty Pantheists, whose principle was that the universe was under the law of an iron necessity, the spirit of which was what is called the Deity; and that a passionless conformity of the human will to this law, is the perfection of virtue."
3. The relation of the Gospel to these.

III. ON MARS' HILL. [PERSONALITY OF GOD—THE RESURRECTION.]
1. [Describe the Areopagus.]
2. [Describe the audience.]
3. Paul's Sermon. (a) His reference to Athenian worship. (b) His reference to "the unknown God." (c) His quotations. (d) His references to God, but not to Christ. (e) His reference to universal brotherhood. (f) The resurrection. (g) General effect.

IV. THE BELIEVERS AND THE UNBELIEVERS.

DIED.

WALKER.—At Leeds, Yorkshire, England, April 12th, 1910, Charles Walker, born December 2nd, 1871, at Leeds. Baptized 29th July, 1905, by Elder Thomas L. Griffiths.

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